THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

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CHILD'S PRAYER.

THOU who art ever the same,
Appear as in seasons of old;
Thy love and thy power proclaim,
And gather us into thy fold.
We long to be thine in the season of youth,
To follow thy voice, and rejoice in thy truth.

Thy Spirit is mighty to save
From all the temptations we know;
No blessings our spirits can crave,
But thou in thy love canst bestow.
O gracious Redeemer, if thou art our friend,
Our life will be blessed from beginning to end.

Then turn us and we shall be turned
From all the delusions of sin;
Henceforth may we all be concerned
The glories of heaven to win!
Oh, pity and pardon the sins of the past,
And fit us to dwell in thy kingdom at last.

—*Selected.*

LITTLE GIRLS' HOME.

AS the ladies' missionary societies of the church have furnished so large a part of the funds necessary to build the Little Girls' Home, of Knoxville, Tenn., a description of the building with the picture before us will be of interest.

The ground on which it stands is the extreme east end of a ten acre field which lies alongside of the College. The building is on the summit of the ridge about a hundred feet in the rear of the rifle-pit made by Longstreet's army when he tried to take Knoxville from Burnside in 1863. It is more than a hundred feet above the Tennessee river and one thousand feet above the level of the sea.

Looking out over the trees that have sprung up since the war, a large portion of the beautiful city of Knoxville can be seen from the upper windows. Turning

your eyes a little to the Southeast, the high bluffs of the river are seen two miles distant. Twenty miles farther on, the Chilhowe looms up to the height of 2,500 feet, while twenty miles farther away, the Blue Ridge or Great Smoky is distinctly seen with its long waving line of summit 6,000 feet above the sea.

The outer walls of the Home are of pressed brick made within half a mile. The white marble trimmings are from a large marble factory near by and from a quarry only a few miles away. There is no extravagance in the architecture and yet neither convenience nor good taste have been sacrificed. Starting from the front steps let us pass round to the right, and enter the kitchen from the north end. Here one of the large girls assists with the cooking and heavier work, but the little girls do all the dish-washing and other light work required in every household. In the rear of the kitchen is the play-room. On the left of the steps the two front and three end windows of the dining-room are seen. The room will accommodate sixty if necessary, though it is not probable that more than forty or fifty can find other accommodations in the building. Below the dining-room the cellar occupies the front, and the laundry the rear. Here are stationary tubs, with hot and cold water at hand; a laundry stove for boiling clothes and heating irons; ironing boards with light trestles that can be easily removed on wash-day, and a separate shelf apartment to hold each girl's clean clothes until they undergo inspection, and are marked for mending, or allowed to go to the drawer.

The middle floor has four apartments. The room on the right as you enter is called the study. It is furnished with a single school-desk for each girl, and with ample wardrobes for hats and over-garments. It has a small library, also. The study is for study-hours. When the bell rings every girl is expected to be promptly at her desk under the eye of Miss McDill, who, like a loving mother, helps, encourages, reproves, and sees that the lessons are prepared.

Crossing over the hall to the room on the left of the front door you find it neatly furnished with carpet, bed, cot, bureau, table, washstand, chairs and open grate. It has pictures, and is made as cheerful looking as possible. We call it the sick-room. It was much needed last year when four of the little girls were taken down, one after the other. Happily, it has scarcely been needed at all this year as yet.

Passing along the narrow hall in the rear of the sick-room, the next room is Miss McDill's. It is in the southeast corner and is appropriately furnished. A door opens from it into the sick-room, for convenience when slight ailments of the little ones require attention and sleepless watching. The fourth apartment on this floor is the sitting-room. It is in the rear of the two rooms described. It is a double room with sliding doors and is carpeted and furnished for the entertainment of friends and for quiet amusement and reading in play hours. It is also used on Sabbath for religious instruction and devotion. It is the *family* room.

The third floor has six apartments. The two windows on the right belong to rooms occupied by the larger girls who do the heavy work. The large room in the rear and another large room on the left are the main dormitories for the little girls. The cots are placed in pairs with a strip of rug carpet between. These rooms are well supplied with closets for bedding, and every girl has a locked drawer to herself, convenient [illegible]. The clothes-room for hanging dresses, and the wash-room, are entered easily from the dormitories. The wash-room is provided with eight stationary basins and two bath tubs, supplied with water from the tank in the attic. The attic is

plastered throughout, and besides furnishing store-room for trunks and other articles, serves as a clean place for drying clothes in inclement weather. It may be used also as a sleeping apartment in winter when the school is most crowded.

Each little girl is assigned a share of the work, according to her ability, and every possible encouragement is given to good behavior and a holy life. If those who have denied themselves and given so generously to establish this home could look in upon the happy faces of its inmates they could easily believe that the work is the Lord's, and that he will be pleased when they pray for its enlargement and success.

J. S. McCULLOCH.

THOUGHTS ON MISSION WORK.

[NOTE.—Extracts from a paper read by Mrs. Crabbe at the recent meeting of the W. F. M. S. of Los Angeles, Cal., and published by request.]

GOD having rolled away the stone of popular prejudice to woman's work, the responsibility of carrying it on now rests with the Christian women of the church, and they are coming grandly to the front. All along the line of all the denominations we hear the rallying cry "Forward!" "Let us go up to possess the land, for we are abundantly able."

The success of the past gives strength for the present and breathes hope for the future. Timid, shrinking woman, with resolute faith in her Divine Leader, becomes brave and courageous in her work for him. As she works she learns the blessedness of sacrifice and realizes more fully what she owes the Christ of God who has broken her shackles, lifted her up to himself and conferred upon her the dignity of being a "co-laborer."

It is the thought of what Christ has done and is doing for us that brings us to this place at this hour from our homes and fields of labor where work presses us on every side, that we may consult together how best we may advance the kingdom of our Lord. We have come at a sacrifice, but "the love of Christ constraineth us."

As I look over this little company of women, I remember that every church represented here by a delegate is yet but a mission church, and just what that means out here on the Pacific coast I need not stop to explain. We all know it means struggle, hard work, and discouragements, but we rejoice in the thought that it does not, it cannot mean defeat, for do we not hear the Lord say, "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be dismayed; for the Lord thy God is with thee whithersoever thou goest." Yes, he who came to us in our homes of quiet and ease in the far away East and bade us go out to the Pacific coast to unfurl the banner of the cross, is with us, and "if we observe to do all his commandments he will make our way prosperous and we shall have good success."

Never were Christian workers sent to a more beautiful country. It is fairer than Israel's land of promise and in many respects resembles it. Its mountains and valleys are not unlike it. Its grapes remind us of the Eschol clusters; its figs and pomegranites and almonds and dates carry us back to the description given by Joshua and Caleb of the land of Canaan when they returned from spying it out. We have already learned to love its sunny skies, its ever blooming flowers, its perpetual summer which would make it a paradise were it not for the trail of the serpent. Sin sadly mars this otherwise fair picture.

Here we find the descendants of Anak—a whole race—a great host of giants; giant evils to be driven out by the power of the cross. Here we find many who have been reared in Christian homes in the East and in many instances were active, prominent church members, forgetting their God and their churches in their mad pursuit after gold. To win these wanderers back to the fold is perhaps the hardest part of our work. The masses all around us are "without God and without hope" and to them we are to go with offers of Salvation full and free. We are compassed about with opportunities for doing good, and as we realize this I know we feel that God in his providence has led us to this field that we may join hands with his children who are already here and at work, and, in the strength of the Lord of Hosts, conquer this beautiful Southern California for Christ.

We need not underrate the enemies of the cross. They come on with cunning strategy. They wield weapons forged in furnaces of everlasting fire. We contend not against flesh and blood but against principalities and powers, against spiritual wickedness in high places, but "if God be for us, who can be against us." With Christ to lead us, angels to guard us and the voice of the Omnipotten to cheer us onward, the enemies of the cross shall fly as chaff before the wind, and all this land shall become "Immanuel's land."

Turning our thoughts from our work here, let us briefly consider it elsewhere. I am glad the young churches in Los Angeles Presbytery, busied and burdened as they are with their own demands, are not unmindful of the work in other places. I take this as one evidence that we will yet be strong prosperous churches, for "there is that scattereth and yet increaseth." The effort required, the sacrifice made will bring strength and liberality of soul. The church that begins in its infancy to reach out and help others, has in it one of the best elements of growth and success. That there is need for the help of every one, the poorest as well as the richest, the weakest as well as the strongest, we all very well know. From home and foreign fields the cry comes "Give us the gospel."

It requires but a glance over the wide world to discover outstretched hands in every continent. We have every encouragement to work. The doors that but a few years ago were closed against the missionary and the introduction of the gospel are now open and the people are asking for the "Bread of Life." It has been said that "this nineteenth century will be marked not so much on account of its steam engines, its telegraphs, its telephones and other mechanical marvels, as on account of its great progress in mission work." Especially is this true of the past year. God has wonderfully blest the work in nearly every field. At no time since Apostolic days has his power been so marked in the conversion of souls, and there is an earnest longing on the part of missionaries and native Christians for a still greater outpouring of the Spirit. From India and Egypt—the two foreign fields in which we are more particularly interested—there comes the most encouraging reports, and earnest appeals are made to the church at home to plead with God for "*showers* of blessing."

The Lord is moving upon the hearts of men. In this, the day of his power, "the people are being made willing"—made willing to receive the gospel—made willing to leave home and friends that they may carry the glad tidings to needy souls. As we "lift up our eyes and behold the fields white to the harvest," as we look out and see the noble army of laborers coming from consecrated hearthstones, from colleges and seminaries, with the glow of youth upon their brows and the fire of a holy zeal burning in their eyes; as we hear them say, "Here

Lord, send us," we should be stirred to greater activity in missionary effort and to increased liberality in our contributions. The fields are ready, the men and women are ready to occupy them. Is the church of God ready to bring out from her treasure-house the silver and gold to send this noble army forth?

The money seems to be the one thing lacking. To get this we need a baptism of the Holy Ghost that will lead to deeper consecration and increased effort. We are told that our record as a denomination was better last year than in former years, but to fully maintain it the zeal of last year must be greatly increased. The demands upon the ladies' missionary societies are greater than ever before, the Women's Board having taken up three special objects, each of which appeals most eloquently to our favor.

The "American Memorial Hospital" in India is an object that should touch our hearts with a tenderness and pathos that would be irresistable. It is to be a monument to the memory of all our women who have died in the service of the Lord in our India Mission as well as a refuge for afflicted heathen women, where they may receive treatment for their bodily ailments and learn something of the Great Physician who is able to heal both body and soul. The building of parsonages for home missionaries and the erection of school buildings at the Warm Spring Indian Mission are also special objects and are in themselves so worthy that every woman in our church should do all in her power to advance them. We are asked to contribute to these objects in *addition* to the regular lines of work already taken up, so that special effort and self-denial will be required at our hands.

CHRISTIAN GIVING.

BY MISS MARIA A. WEST.

THE WIDOW'S MITE—A SOLILOQUY.

"'Tis very little, Lord, but thou dost know
'Tis all I have; and *I do love thee so*,
Had I the riches of this world's poor store,
I'd haste to pour them at thy feet; yea more,
Earth's precious stones and pearls, jewels of gold
Should all be consecrate to thee, and sold
To feed thy starving poor with Life's best Bread,
And crown with *living stars*, thy thorn-pierced head.
But, Lord, behold my poor mean mites—*my all*,
'Tis but a crumb from thy blest board to fall;
I blush to bring this pittance, and will hide
The copper coins till others stand aside.
For none may see the mantling flush of shame
Upon my face lest I disgrace thy name!
Yet thou, who didst the fainting thousands feed
With five small loaves and two poor fish, indeed
Can'st so increase, by blessing this poor coin,
That many souls shall in thanksgiving join!
Then gladly will I seek my lonely cot, *unfed*,
Forget my hunger for the earthly bread,
If thou, with my scant offering, feed some soul
With "Bread of Life," and make sin's burden roll
From one sad heart. Ah, joy, joy, joy, to me,
Such glorious partnership to share with thee!
Thou who wer't rich, for *me* didst leave thy all,

And can I fail to hear and heed thy call
To feed thy sheep and lambs! No, Lord, let me thy suffering share;
Behold my mite! The widow's God will care
For this poor body's needs, till life on earth is past,
And then—Heaven's bliss—a Home with thee at last."

Then shall the King say, "Come, ye blessed of my Father, INHERIT THE KINGDOM PREPARED FOR YOU from the foundation of the world, For I was an HUNGERED and ye gave ME *meat*. * * * Inasmuch as ye have done it unto one of *these my brethern*, ye DID IT unto ME."—Mark xii. 4.

WORLDLY GIVING.

THE MISER'S MITE—A SOLILOQUY.

"'Well, here's my mite, 'tis all that I can spare;
The times are hard, and I have many to share.
In business enterprises all my funds to take;
Railways, and banks, and stock in trade at stake.
And house to keep, for one must live, you know,
As other people do—my wife says so,—
And every year expenses grow and *grow*:
I can't curtail at home, it looks so low.
'So MANY CALLS.' 'Tis growing worse of late;
I dread to go to church, for there, the plate
Is sure to pass around each Sabbath day.
And one's compelled to give, or they will say
Some slighting word of one; and I must keep
My name as a good member of the church,
'Twill never do to be left in the lurch.
But it comes hard and sore against the grain
To be besieged for 'foreign work' again;
This everlasting begging I do hate.
And, if I had my way, would shut the gate;
As business cares and troubles' toils increase.
On Sabbath days a man should have some peace.
I pay my church dues and I rent a pew,
And have a right to comforts not a few.
Why this perpetual dinging in my ear—
The story of the heathen—year by year?
We've charities enough at home, I'm sure;
Wait, then, I say, till all these ills have cure.
When we have trained the 'heathen at our door,'
It will be time for doing something more.
However, I will drop a coin or two—
A sixpence or a shilling sure will do.—
The widow's mite, you know, was greatly blest,
The Master praised it more than all the rest;

So I shall always give my 'mite' *as such*,
Lest I should lose by giving far too much.
The Bible says that *she* gave what she had;
And I, what I can spare! Sure that's not bad!"

"And I saw the dead, small and great, stand before God; and the Books were opened: and the dead were judged out of those things which were written in the books, according to their works."—Rev. xx. 12, also Matt. xxv. 34-46.

THE OTHER SIDE.

When, my friend, God takes his "Book,"
And to your account doth look,
How, think you, *your* "Mites" will stand
By the widow's, at his hand?
SHE deprived herself of bread
That his kingdom might be spread.
She, for love of him, did give
"All her living;" not to live
For *herself alone*, she craved,

But that souls, now lost, be saved;
Gladly bore, for his dear name,
Sorrow, suffering, loss and shame.
Now she reigns at his right side,
As a *queen*, a cherished bride,
In the kingdom long prepared,
In his glory to be shared.

But for you, who, grudging, flung
Mites insulting to your King,
How, think you, to see his look
Rest upon them in his Book?
"Weighed and wanting" in the scale,
Hear his verdict, while you pale;
"All thou hadst to thee I give,
Yea, I DIED thy life to save?
"Paltry coins you flung to me
As a beggar. See, ah, see,—
Not one token here of love;
Not one heart-throb sent above;
"Not one wish my work to share,
Making suffering souls your care;
No, you never fed my sheep,
Never tolled my lambs to keep.
"Ne'er denied yourself for me,
Selfish soul, your "portion!" See,
You have chosen earth's poor store,
LOST, *my kingdom*, evermore!"

"When once the MASTER of the HOUSE is risen up, and hath *shut the door*, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us!' And he shall answer and say unto you, 'I know you not; whence ye are.' Then shall ye begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' But he shall say, 'I tell you I KNOW YOU NOT!'"—Luke xiii. 25.

—*Selected.*

MISS F. R. HAVERGAL'S SUCCESS.

MANY have asked how it is that Frances Ridley Havergal and others less gifted but equally honored of God, were always so successful in their work. We think the answer lies in a fact very simply noted in Miss Havergal's Memoir. One morning she said to her sister, "Marie, it is really very remarkable how everything I do seems to prosper and flourish. There is my 'Bruey Branch' growing and increasing, and now the temperance work. And so many letters tell me God is blessing my little books. I thought this morning why it was so; in the first Psalm we have the condition and the promise: 'His delight is in the law of the Lord; . . . and whatsoever he doeth shall prosper.' You know how I do love my Bible more and more; and so, of course, the promise comes true to me."

Thus we read:—"It was at the study-table that she read her Bible by seven o'clock in the summer, eight o'clock in the winter; her Hebrew Bible, Greek Testament, and lexicons being at hand. Sometimes, on bitter cold mornings, her sister begged that she would read with her feet comfortably to the fire, and received the reply, 'But then, Marie, I can't rule my lines neatly; just see what a *find* I've got! If only one searches, there are such extraordinary things in the Bible!'"

To her niece she wrote: "In reading the Scriptures, it is best to combine plans. Once a day read straight on with prayer and careful referencing. But always try to give a half-hour to Bible study; work out Bible subjects, and make notes of them."—*Christian Remembrancer.*

The church on the little island of Atufa, in the South Seas, includes all the adults on the island.

CHRISTIAN LIVES.

"OUR Christian lives are more passive than active here," wrote a young girl who was being educated within the sheltering walls of a Christian college. She was writing to one who had been her companion in mission work, when at home, and she went on: "I often long to do active Christian work even here, but we are all Christians and are so busy with our studies that we have neither time nor opportunity for work for Christ, excepting that we can speak for him in the daily prayer-meeting." When I questioned within myself, "When the Lord comes to his vineyards now, as he did of old, and not seeing the fruit that he desires, asks, 'What could have been done more to my vineyard that I have not done,' can any of the vines reply, 'You planted me where it was impossible for me to bring forth fruit. The very pains that you took in sheltering me, in providing means for my enrichment, have prevented me from bringing forth the fruit that you wish and that I long to bring forth?' Surely no vine so foolish as thus to reply to a wise planter who knows just the soil adapted to each vine, just the care, just the enrichment necessary in order that it may produce its best fruit."

The figure having shown me that each Christian must be in just the position, surrounded by just the circumstances that will enable him to do his best work, I turned from it and asked, "What is it to live an active Christian life? Is it to visit the poor, care for the sick in hospitals, to attend and organize missionary societies, to teach in mission schools? An active life surely this would be, but whether the active deeds are accompanied by gentleness, goodness, meekness, patience, or irritability, conceit, arbitrariness, impatience; whether the impelling power towards this active life is "In his name" or "In the name of self," the Christian life is the life within, and to be a life at all must be active, must be growing, must be developing the fruits of the Spirit. The inner life, then, being active, there will of necessity be some outward manifestation of it, not in any set way nor in any one line of work, but the manifestations will be as varied as the work which our Father puts before us to do.

And so, dear young girls, longing to be able to do active work for Christ, he wants you to do it as much as you want to do it for him, and he cannot mistake as to the place in which you can work the most actively. It may be on a bed of pain where, though the body must be almost motionless, the inner life may be intense in its activity. It may be that he is giving you a preparation time for a large place in what is commonly recognized as mission work. The Christian life need not, must not, be passive during this preparation season, but must be so active that each lesson, each pleasure, will be stamped with the imprint "Whose I am, whom I serve." M. H.

Albert Lea, Minn.

ONE objection to the MAGAZINE that is frequently urged is that the matter contained in it is found in the papers of the church, especially the letters. This is answered by one of our missionaries now in this country, who says that they are pledged to write a letter each month for the MAGAZINE, taking it in turn, and that those letters *never* appear in any other paper. Each of these letters costs the missionaries five cents. Could the readers of the MAGAZINE realize how joyfully this periodical has been received from the very beginning by our laborers in the various mission fields there would be, we are sure, a more hearty response to our frequent appeals for an enlarged subscription.

CHRISTIAN MISSIONS AS THE ENTERPRISE OF THE CHURCH.

* * Nehemiah was a model organizer. He built up the broken walls of the Holy City, and with a small, poor remnant of the people, finished the work in fifty-two days. The perfection of his organization was the secret of his success, and it embraced three grand principles: first, *division of labor*—every man at work over against his own door; secondly, *co-operation*—all engaged in one work and operating upon one plan; thirdly, *concentration*—all at the sound of the trumpet rallying to defend any weak and assaulted point. Put those three principles into practice in the work of foreign missions, and we may build the wall of gospel witness around the world in a few years; we may push the advance of our missionary hosts so rapidly and systematically, that on every hill, in every valley, from equator to poles and from sea to sea, the gospel's silver trumpet shall sound.

Fifty years ago seven humble men in a shoemaker's shop in Hamburg undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized 50 churches, gathered 10,000 converts, distributed 400,000 Bibles and 8,000,000 pages of tracts, and preached the gospel to 50,000,000 people. As they went from place to place the work grew, and new converts inspired with similar zeal became helpers, so that a population as great as that of the United States, or of the Congo Free State, heard the gospel within those twenty years. If any are distrustful of mere arithmetic as applied to the problem of missions, here is a practical proof that it is perfectly feasible so to organize the work as to reach 100,000,000 of people every year, and that, too, with only an insignificant Gideon's band. An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?'" One of these brave fellows, accustomed to obey orders without hesitation or delay and at peril of life, promptly answered, "*Well, I think we could manage it in about eighteen months.*"

There are, perhaps, in round numbers, thirty millions of Protestant church members in the world. Could each of that number somehow reach thirty-three of the unsaved, the whole thousand million would be evangelized; and could each be brought to give one cent a day, our missionary treasuries would overflow with over one hundred millions of dollars every year. Of course we cannot depend upon enlisting in this work all church members. Nominal Protestants include millions of mere professors, members of state churches, formalists and ritualists, and millions more who, while they profess to be disciples, are actually immoral and infidel. But let us suppose that there are *ten millions* of true disciples who can be brought into line, and who by systematic effort can be made to furnish men and money for this work, even *with this tenth part of Christendom the world may be evangelized before the twentieth century dawns.*

We are not responsible for *conversion* but we are responsible for *contact.* We cannot compel any man to decide for Christ, but we may compel every man to decide one way or the other; that is, we may so bring to every human being the gospel message that the responsibility is transferred from us to him, and that we are delivered from bloodguiltiness. God will take care of the results, if we do our duty. We are to preach this gospel everywhere "for a witness"—not coldly, officially, formally, but earnestly, prayerfully, lovingly. Christian churches, schools, institutions, homes, reared in

the midst of pagan communities, constitute part of this "witness" to the power of the gospel, then, whether the gospel prove a savor of life or of death, our fidelity will not fail of its reward.

We repeat, that it is our solemn and mature conviction that before the close of this century the gospel might be brought into contact with every living soul; for if we could so organize and utilize ten millions of disciples as that every one should be the means of reaching with the good tidings one hundred other souls, during the lifetime of this generation, all the present population of the globe would be evangelized; or, if the sublime purpose should inspire the whole church to do this work before this century ends, each of this ten million believers has only to reach between eight and nine souls every year for the twelve years that remain.

When Sir Thomas Moore's "Utopia" was first published there were some who construed the fiction as fact; and they said, "But there is among these Utopians no mansion of gospel truth; let us go and tell them the good news!" Is it not high time that we realized that the destitute and desperate condition of a lost race is fact and not fiction; and that, having the Bread of Life, we carry to the starving millions of earth's population the gospel of salvation, with the promptness and holy haste which are the only fit way to attend to the King's business?

At the beginning of this new year, let us write, on the very door-posts of our churches and houses, and on our gates, this grand motto:

THE WHOLE WORLD TO BE EVANGELIZED IN THE PRESENT GENERATION.

"Let us go up at once and possess it; for we are well able to overcome it."

—*Missionary Review.*

WOMAN IN THE PULPIT.

Published by Request.

Very much can be said in favor of admitting women to the pulpit and to all other official positions occupied by an ordained ministry. It can be argued with truth and with force that the divine Master himself never said or did anything to disparage woman, associated her with himself and his disciples as they went from city to city preaching the gospel, and during his whole ministry enjoyed the confidence and affection of the pure and honorable women who cheered him with their presence and "ministered unto him of their substance."

It is also true that when it is announced that a woman will occupy some prominent pulpit, that persons will go to hear the gospel from her lips who are not accustomed to listen to the Word preached by men. It need not be denied that good has resulted from woman's preaching—that sinners have been converted and saints edified and comforted. If Paul could rejoice that Christ was preached, even when those who preached him did it through "envy and strife," "supposing to add affliction to his bonds," we may believe that Christ will bless his own gospel whoever may preach it.

It may also be admitted that women have the natural talent, can make the scholarly attainments, and gain a sufficient knowledge of the Scriptures, to render them competent expositors of the word of God. All this and much more may be said in their favor as preachers of the gospel. And yet we believe that the Scriptures not only give them no authority to become ordained ministers, but plainly and positively forbid them to undertake the work.

Neither do we think this a merely arbitrary arrangement, made without regard to reason or the nature of things, but an

infinitely wise ordainment, perfectly consistent with the position and duties assigned woman by her Creator, and in complete harmony with that universal rectitude which characterizes all the divine dispensations. But even if we were unable to give any reason for the propriety of excluding woman from the sacred office, the positive decree of God himself would be sufficient to settle the question at once in the minds of all who accept the authority of the word of God as final in every controversy.

To us the Bible seems clear and explicit in regard to the question. Paul, in defining the sphere and duties of woman, says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Again: 1 Cor. 14, 31; he says, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

This language is too plain and explicit to leave any room to question the meaning of the Apostle. If he meant to declare that women should not become the public, official heralds of the gospel, we cannot think of any language that could be employed that would more clearly express his thought.

Christ's own practice was entirely consistent with the teaching of Paul. Or, perhaps, it would be better to say that Paul's instructions in regard to women speaking in the church perfectly harmonized with the practice of his divine Master. Jesus chose twelve apostles. These were all men. He sent out seventy to preach the gospel and work miracles. These, too, were all men. In not a single instance did he ordain a woman to any office in the church.

The divine arrangement in regard to the position and work of woman in the church comports perfectly with her relation to the family and the household. There are but few women, who are wives and mothers, who could assume the ministerial office and undertake its duties, and at the same time be true to their responsibilities in nurturing and training their children. Now and then a woman might be found who has providentially been so released from all the duties of wife and mother, that she would be free to regularly engage in pulpit work. But such would be exceptional cases. Now and then a Joan of Arc may be found capable of commanding an army and leading it to victory; but one example of this kind, or even a dozen of them, does not prove that women, equally with men, should be appointed to the command of armies.

Present usage and ecclesiastical authority now admit women to fields of Christian usefulness as broad and permanent as our most pious and devoted women desire. The highest court of our own Church has declared, "That the reading of the Scriptures, prayer, the singing of Psalms, and earnest religious admonition and rebuke belong exclusively to no privileged class or sex, but devolve on all members of the church, male and female, and are to be used for the conversion of sinners, and for the suppression of vice, by all who love the Lord Jesus Christ."

This action of the General Assembly, we believe, agrees with what the Scriptures teach in regard to woman's position and work in the Church. She may pray, and sing, and read, and speak in the social religious meeting, exercising a privilege common to all the laity. She may not preach, nor administer the sacraments, nor bear rule in the Church. The inhibitions of the Bible, and also of the Church, only relate to the exercise of those functions in the Church which are of an official character.—*Evangelical Repository.*

He who reads the New Testament with candor, cannot fail to see that Jesus Christ is the chief corner-stone of our salvation, and that all who accept him will be saved.

COMMENTS OF THE PRESS ON CANON TAYLOR'S PAPER "THE GREAT MISSIONARY FAILURE."

THE LOGIC OF FAILURE.—Canon Taylor would prove that it is nonsense to expect this world to be converted to God, and that nothing could be a more complete failure in trying to bring it about than what are known as Christian missions to the heathen. He illustrates the point in a number of ways, and says that the modern missionary movement among the heathen is a failure, because the number of yearly converts bears no assuring proportion to the natural increase of the population. This is the Canon's logic. There would be force in it if he could make it appear that success is the real basis of missionary obligation. As we have always understood it, the obligations of Christians to be unremitting in their missionary endeavors is to be found, not in the success of this or that mission, or of all the missions combined, but in the two positive commands of the Lord Jesus: "Thou shalt love thy neighbor as thyself," and "Go ye into all the world and preach the Gospel to every creature." The prosecution of the missionary work is not a question of success as we measure success, but obedience to Christ the Lord. On Canon Taylor's theory no missionary work was ever a completer failure than the three great missionary tours made by the Apostle Paul in Asia minor, and around the Archipelago. No trace of his work remains, and even while Paul lived the number of converts to Christianity seemed inconsiderable when compared with the population among whom he labored. On Canon Taylor's principles, the missionary work of the great apostle was not only a failure, but the mission of Jesus Christ as a teacher was also a conspicuous failure throughout his ministry.—*Examiner Baptist*).

CANON TAYLOR'S ASSAULT ON MISSIONS.—The result of Christian effort can not be expressed in numbers nor determined by arithmetical calculation. It is well known that the fruits of the Gospel in our own land are not measured by the number of church members and conversions recorded. There are other visible effects produced which are destined to tell on the future of the race. Shall no account be made of the hospitals and asylums, schools and literature, which Christianity has created? Scores of the most useful, and all the benevolent, institutions among us owe their existence to this religion. There are thousands of men and women who, although not church members, are excellent, worthy, and useful citizens, and they are such because of the influence of the Gospel upon them, and on the society of which they form a part. The same is true of the fruits of the Gospel in heathen countries. Schools, colleges, printing-presses, and many other elements of Christian civilization, have grown up from the seed which missionaries have planted. Men can do wonderful things by means of mathematics, but they can not calculate the future results of the seeds of truth which the messengers of Christ are planting in the nations which sit in darkness.—*New York Christian Advocate* (*Methodist*).

MATHEMATICS AS A TEST OF THE PROGRESS OF CHRISTIANITY.—Canon Taylor's remarkable and able paper on the failure of missions has caused much displeasure in some religious circles, as was to be anticipated. The Canon's mathematical brain has been a snare to him, and has led him to calculate too much on averages. Immortal souls can not be weighed in the balance with gold and silver. Even were our missions complete failures, it would still be our duty

to obey our Master and to proclaim the Gospel to every creature, though each soul costs ten times as much as it now does. It seems almost presumption on our part to remind a Cambridge wrangler that there is such a thing as geometrical progression, in which numbers go on multiplying very rapidly. It may be costly work to obtain the first million native converts in any country, but if among that number there are a few thoroughly imbued with the missionary spirit, and able to impart to others their enthusiasm, and if each believer goes forth to gather in others, who in their turn will be the means of bringing in many more, it will not be so long before the whole nation is evangelized. We are now in the waiting period, a time very trying to our faith, but still we have no doubt as to the ultimate success of the conflict, though possibly it may not be God's will that we shall ever see the whole world converted. While Canon Isaac Taylor and others may do good by advocating new methods to reach the heathen, Christian men should refrain from casting undeserved slurs on the missionary societies and their agents. Our missionaries do not claim perfection, and the committees do not set up to be infallible, but through good report and evil report they are doing a great and noble work.—*London Public Opinion.*

Missionary Correspondence.

A WEDDING AT ASYOOT.

HE contracting parties were of the *elite* of the Upper Egypt capital. The groom is a very fine looking young man, and heir to the estate of old Abd-el-Melak es-Surian, who was for a long time leader and civil agent of the Copt sect in the province. He magnified his office by bigotry and intense opposition to the work of the missionaries.

The bride is from the family of a Protestant, who is by far the most enterprising and in many respects most influential native in Upper Egypt. The bride and groom were in some measure at least contracting parties. They had some voice in the choice of each other. Doubtless the details of the arrangement were managed by grandmothers, mothers and aunts, who saved the young couple all the pleasures and embarrassments of a courtship. As a rule these officious persons arrange the whole affair from beginning to end. The engagement is often complete before either of the affianced parties has cut an eye tooth. But as Western ideas are entering the minds of the better class of young people, exceptions to this rule are becoming frequent, and this case was one of them.

The wedding was set for Monday evening, instead of Sabbath evening, which is the regular evening for all Copt marriages. Aboona Feltaoos, "the preaching priest" of Cairo, was brought all the way to Asyoot to perform the ceremony.

The home of the bride was finely illuminated and decorated—a fantasy, or as the Egyptians say "Fantazeeya." Two suppers, each of many courses of rich viands, were given to the friends invited to accompany the bride to the home of the groom, where she must stand a meek lamb at Hymen's altar.

The first supper was served to the frangy ladies (ladies wearing franc costumes) to the number of about thirty. Then the gentlemen were treated to a like feast. Many of the costumes were

very fine, some of them exquisite. All the young ladies of the bride's family—sisters, cousins, ect.,—had new silk dresses made in Cairo. The bride was attired in white silk, covered over with lace, garnished with beautiful and costly jewels, flowers and a diadem.

After the feast the procession left for the groom's house. The bride and one of her friends were in the first carriage, other specially selected ladies occupying the second one. The streets were all glaring with lights; the crowd, screaming the "zaghereet," waved torches and swayed hither and thither to get out of the way of the horses as they careered now forward, now backward, in their terror at the falling embers and glaring lights.

Although the groom's house is in the same street and almost opposite that of the bride, the procession had to make the circuit of the city, which circuit was one prolonged terror to the occupants of the carriages, who clung to each other as if under an impending catastrophe. As the houses of prominent friends were passed, the procession halted and "sherbets" were brought out to be drank by those with the bride, a performance which much spoiled some of the fine dresses.

A band of music played as the crowd approached its destination. The house, court and surroundings were all illuminated and filled with spectators. The bride was led to her seat by the groom. Every seat was occupied from "the first place" down to "the lowest room."

Aboona Feltaoos took the main part in the ceremony, making a long speech in Arabic. The boy choristers and acolytes chanted Coptic and performed their parts. A young lawyer—a Protestant—from Cairo, read a chapter from the Arabic bible, and "in the process of events" the couple were married. A ribbon was tied around the groom, a crown placed on his head and on that of the bride and an embroidered cloth flung over both. A cousin placed the ring on the bride's hand.

The couple seemed to be intensely amused at the various ceremonies. The groom had to bite his lips to keep himself grave, but the whole affair was a success. The bride and all the young lady members of her family behaved very becomingly indeed. They reflected credit on our Mission Schools at which they have been trained. The young couple seemed very devoted to each other and happy.

She showed the ladies of the mission and others who called the next day all her beautiful dishes and household outfit. We may trust that the believing wife will soon influence her Copt husband to come to church with her, and that their house may become a beautiful Christian home.

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Extracts from a private letter of Mrs. Isabella Strang Lansing.

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There seems to be a dearth of news just now. Dr. Lansing has been away since Wednesday morning, but will be home tomorrow. Then the next two weeks he hopes to take a trip in the little Delta boat with Mr. Finney for a companion. Dr. Lansing's present trip is up to Aboo Kerkas, where Presbytery sent him to settle a divorce case. The Delta trip he wants to take down the Rosetta branch, as there are several good openings in that direction. They will have to be back by the first of next month, because that branch of the river will then be closed at the Barrage for repairs on that side of this stupendous work. There are several churches up country that have been waiting two and three years for permission to build. Dr. Lansing has been to the government about it time and again, but apparently to no purpose. One of these permits is simply awaiting the seal of the Khedive. Others

are stopped in the places themselves by the Coptic scribes—you know their ways. As usual the final resort was Sir Evelyn Baring. When he bestirs himself things are put through in short order. But so that it may not happen again Sir Evelyn advised him to collect the evidence against the parties and enter a complaint.

He is now visiting these places with Muallim Wasif, and he intended to inquire into each case and take evidence, but whether they will decide to enter a formal complaint against the government is doubtful, for the decision must needs be by the government and it is thought they would be very far from allowing it to go against themselves.

Perhaps you have read that this year we have very little water in the Nile. A great deal of the upper country has not been watered and there will undoubtedly be much distress next year. Cook's steamers and dahabeeyas will not be able to run very long.

Our weather now is cool and delightful. No rain here in Cairo yet, but they have been having plenty in Alexandria and very disagreeable weather.

* * * * * * *

M. Abdu Kaheel, native pastor of the Protestant congregation at Damascus, Syria, writes from that place under date of December 10th, "On last Saturday died Habeeb, eldest son of Mr. Saleem Zahka, in the twentieth year of his age. He was a very nice young man, and his death was a stroke on each of his friends, and very great is the grief for our loss.

As his father wished to have him buried in the Protestant cemetery, the missionaries made all necessary preparations for so doing, but when the dead man was carried to the outside door of his father's house the relatives seized the coffin by main force and carried it away to the Greek church. When the leaders saw that his father was terribly vexed about it, and that the Protestants were not willing to let the matter drop, they had it brought back to our church and Dr. Crawford was asked to pray, which he did. There was an attentive audience of five or six hundred men and women. The house was crammed and many were compelled to remain outside.

Yesterday morning we had the Lord's Supper here. Four new members were received; all young women."

(NOTE.—M. Saleem Zahka is a dry-goods merchant in Damascus and an active church member. Mrs. Dr. Crawford informs us that the son united with the church while attending college in Beyrout. She and her son, Rev. J. S. Crawford, visited him the day before he died. They read and prayed with him and had profitable conversation, though he, Habeeb, said but little. The father who can say with the Psalmist "I am become a stranger unto my brethren" should have our tender sympathy and we know that he has found "There is a friend that sticketh closer than a brother."—Ed.)

The Mission Band of Beloit, Kansas, met on New Year's day at Rev. J. P. Finney's. Had some exercises and a "money barrel" opening—a New Year's gift to the Lord—that is for the carrying on of the Lord's work. During the past year we have had some nice meetings in our band, which only numbers ten members and some of them very young. We have not been organized quite a year, yet the contents of the ten "money barrels" amounted to $10.75. The impression made during our many meetings on the children's minds can not be valued in dollars and cents.

Rev. Wm. Hughes writes that the Mission Band at Whitinsville, Mass., is in a flourishing condition. Mr. Hughes has entered on the work in this, to him, new field with much zeal, and we wish for him every success.

Young People's Department.

"Then forth his word he sendeth;
He makes the wind to blow,
The snow and ice are melted,
Again the waters flow."

"This month is called February, from a yearly Roman festival in honor of the dead. Our Saxon forefathers called the month *Sproutkale*, in honor of returning life, because they saw the cabbage beginning to sprout in that month."

What a beautiful meaning our Saxon ancestors attached to this month; how vigorous and refreshing and how nice it would be if it still had the same significance. For now the sun's rays are brighter and warmer, the fetters of ice and snow are broken, the sap is beginning to flow in all directions, and soon the cold silent earth will be one great garden of beauty and fragrance, for February is the mother of Spring. And the sudden burst of the earth from wintry death to Spring life, reminds us of the glorious resurrection morning when we, clad in beautiful bodies, shall awake to the glories of the garden of paradise.

Dear children, as the natural sun wakes the earth to new life and beauty, so may "The Sun of Righteousness arise with healing in his wings" to scatter the darkness of our hearts and lead us into the light of the glorious gospel of the Son of God.—Ed. Y. P. D.

What can children do for Jesus?
First, They can love him.
2d, " " praise him.
3d, " " trust "
4th, " " obey "
5th, " " serve "
6th, " " give themselves to him.

Here are six, sweet, loving things that the children can do for Jesus.

WHY A CHILD WISHED TO DIE.

BY REV. ARCHIBALD G. BROWN.

Some years ago I was called upon at my house and requested to see a little girl, seven years of age, who I was told was dying. She lived in a little back street. When I got there a woman showed me to where this child was, and I sat down.

"What do you want, darling?" I then said. "Well, sir," said she, "I want to see you before I die." "Why," said I, "are you dying?" "Yes, sir." "Would you not like to get well again?" "I hope not, sir." "Why not?" "Why, sir," said she (and, remember, she was only seven years old,) "ever since I became a Christian I have been trying to bring father to the Tabernacle, and he *won't* come! and I think, if I die, you will bury me, won't you?" I said, "Yes, darling." "Well, I've been thinking, if I die, father must go to the funeral, then you will be able to preach the gospel to him; and I would be willing to die six times over for him to hear the gospel once." This *was* wondrous love that filled her little heart. She would die six times that her father might hear the gospel once. Well, she went home as she had anticipated, and just as she was to have been buried, strangely enough, I was taken seriously ill myself. I was so grieved. I thought of the poor little thing, and I should so like to have buried her.

Some time passed on, and a rough looking fellow called upon me, and held out his hand. "You do not know me?" "No, I do not." "I am the father of Mary, the father she died for; for I heard as how she said she would die six times, if I could only hear the gospel once. It

nearly broke my heart, and now I want to join the inquirers' class." He did join the inquirers' class, and was, I am happy to be able to say, brought to a knowledge of Jesus.—*From "Children's Treasury."*

ANOTHER KINGDOM.

A few days ago five of the leading musicians in a Chinese town called on Mr. Richard. They were much struck with his large maps. After pointing out the various countries, Mr. Richard told them there was *another* kingdom—the Kingdom of heaven.

"The Kingdom of heaven! The Kingdom of heaven!" said one. "What is that?"

It was a new idea to him; but I interested him, and all five listened earnestly to Mr. Richard's explanation.—*From "Tidings from China."*

BIBLE READING.

REWARDS OF OVERCOMING.

Rev. 2: 7, last half; Rev. 2: 11, last half; Rev. 2: 17; Rev. 2: 26; Rev. 2: 28; Rev. 3: 5; Rev. 3: 12; Rev. 3: 21.

What must we overcome?

How may we overcome?

Name ten Bible characters who have overcome.

WHAT ARE PHYLACTERIES.

"Mother," said Mary Smith, "I have been reading in the New Testament; and it says here in the twenty-third chapter of Matthew, and fifth verse, that 'the scribes and Pharisees made broad their *phylacteries*, and enlarged the borders of their garments.' What were their *phylacteries?* I have been looking a long time in the Bible to find out what they were; but I cannot find any explanation."

"That is nothing strange, my child," said Mrs. Smith; "for Matt. xxiii. 5, is the only place where that strange word occurs in the Scriptures; and it is simply the name given to strips of parchment, or paper, on which were written passages of the law of Moses. The Jews were accustomed to wear these strips of parchment fastened upon their foreheads and on their left arms; but the scribes and Pharisees made theirs broader than others, because they desired to have people think that they were better than others."

"Well," said Mary, "that is very simple, when you come to explain it. I had no idea that it was anything that I could understand so easily. I think I shall always remember now what phylacteries mean, and I shall take more pleasure in reading this chapter because I know what they are."

RICH AND NOBLE RELATIVES.

A boy in England was one day boasting about the number of rich and noble relatives he had. Then, turning to a little school-fellow, who afterwards became a distinguished minister of the gospel, he asked him if there were any "lords" in *his* family.

"Yes," said the little fellow: "I know there is one at least; for I have often heard my mother say that the LORD JESUS CHRIST is *our elder brother.*"

PRAYER.

We hope all our little readers pray every morning and evening. We think we hear you, dear reader, say, "Oh, yes, dear editor, I never forget to say my prayers." But do you always, even when you are tired after the sports of the day, or in a hurry to get out to your ball or some other fun in the morning, pray sincerely and earnestly to God for his blessing? Prayer is a strong guard to keep sin away from you. And the prayer of faith will be answered by the pray-

er-hearing and prayer-answering God. A praying mother during a fearful tempest, when she expected her sailor son on a return voyage who was exposed to the fury of the storm on the coast, in her cottage besought God for her child's safety. The next morning her darling boy walked into the cottage, his vessel having been driven by the fury of the gale into one of the many harbors of the coast.

A little girl went into the orchard one day, and looking up at the large, ripe, red apples, wanted one. She knew of no way to get one; so she knelt under the tree and asked God for it, and expected to get it. After a few minutes one fell down. She picked it up with no more surprise than if her mother had given it to her. She went into the house and told her mother about it. Some would say, "The wind blew the apple off by chance at the moment." Nothing comes by chance. Has not God said, "Ask and ye shall receive?" Oh, for more just such childish faith! "Without faith it is impossible to please God." Oh, that all our little readers may be blessed with trusting hearts, and all men and women become like little children, trusting unreservedly in the word of the Lord!

THE GIRLS' MISSION SCHOOLS, GUJRANWALA.

DEAR READERS:

I wish that I could transport some of you at least across the many waters to our home in Gujranwala and take you for a drive down to the "Walled City" (Gujranwala.) We would pass along that long narrow street, lined with wood-sheds on each side, until we come to the corner, and here we will turn the pinrick shis into a narrow alley and move on less than a square. Now we arrive at a gate-way, and if you lift your eyes you will notice written above the arched door-way, "American Mission Zenana Schools." Those black letters look beautiful printed on the white plaster. But alight and pass on into the court, and a much more beautiful sight will meet your astonished gaze. When you look at that busy hive of over 400 bright, black-eyed native girls, all wearing pure native attire, (the dress usually made of red, green and white), and they give you their smiling welcome in the form of a quiet salam, you will almost feel as Mrs. Morrison did on her first visit to the girls' schools, "that you are in fairy land." Then you will not be put to the trouble of requesting these girls to tell you something of what they have been studying. They are very glad and happy when lady visitors call in and see them, and at a motion from Miss Mookerjee they will one by one bring to you for inspection their neatly written problems, and will take great pleasure in reading a full page (if you are willing to wait for so much) from either the *Urdu* or *Punjabee* class book. These bright girls are not quite so anxious after secular knowledge as the boys, for no Government appointments are open to them, yet we must in justice say for them that they do seem to excel in taking up the simple truths of the Gospel. I think that after you have heard them answer almost any question from Bible history that you have put to them, and have heard them go on in their animated expressive way, discussing Bible personages, that you will enthusiastically exclaim, as I have heard English ladies whom we took to see our schools exclaim, "I had no idea that such an amount of scripture could be memorized by girls." "I had no idea that there *were such girls' schools* in

the Punjab." This last remark was made by the commissioner's wife, Mrs. Perkins, a christian lady who at the present time is giving her whole time to mission work. I cannot believe that these dear girls who tell us so earnestly what Christ did for the poor, sinful race, and who are daily and hourly taught that Jesus is the only Saviour, and that there is but one true God, will teach their children as their mothers have taught them to bow down and say their prayers before dumb idols. Already we have gathered fruit from this school, and there is no department of christian mission work (in our estimation) from which we have brighter expectations in the near future.

Yours Sincerely,

MARGARET DICKEY MCKEE.

New Wilmington, Pa.

IN CAMP ON AN ITINERATING TOUR.

Dear young friends of Mission Bands and Sabbath Schools. It is seldom I see anything in your department of the MAGAZINE from the India Mission, so will write a few words to you while they are getting our tents pitched. No doubt the most or all of you have seen tents, which are made of two or three plies of cloth and supported by poles and ropes. This is the kind of houses we live in while out in the district going from village to village preaching the gospel to the heathen and instructing the Christians who have so lately come out from heathenism and confessed Christ.

This part of mission work can only be done in the cool season, for we could not live in these cloth tents in the hot season, and even in the winter months it is hot in the tent in the middle of the day if not pitched in the shade of a tree.

Our tents and other baggage are carried on camels from village to village. We have one tent for eating and sleeping in and another one is used for a preaching tent. We usually camp at a village where we have some Christians, and the preaching services are held in the tent, unless at a village where we have a small building that serves the purpose both of church and school house; and as yet we have only a few of these buildings in the villages. The Christians in the villages are very poor and do not have money to build churches and school-houses, although one of these does not cost much, as the walls are made of mud or clay, or sun-dried bricks, and the windows are simply little square holes left in the walls to admit light and fresh air. There is usually but one door in the building. Small beams of wood are used in the roof and are covered with a coarse kind of grass and earth. The floor does not need any making, as it is simply the natural ground.

In villages where they need and want a church and school house, we have the Christians to make the walls themselves, and when it is ready for the door and roof, the mission gives enough of money to finish the building. Very little is required to furnish one of these churches, as the natives sit on the floor and no pulpit is needed, and the whole building costs very little. So if any of the Mission Bands or S. S. want to send money to build a church for one of the villages in the India Mission, they need not send fifteen or twenty thousand dollars, the cost of some of the churches at home, but $15 or $20 is sufficient for one of these buildings. The village church in which we held our preaching services last night is nice and comfortable, and seats 150 natives; and the money used in building it was sent by a Sabbath School in America, namely, that of the 3d Church, Xenia, Ohio. The amount of money they sent to Mr. Lytle a few years ago to

be used in the Mission here was $40. They may have thought this sum not very large, and not enough to do much good in a heathen land like India. But let me tell you of some things it *did* do. When the 40 dollars was reduced to the currency of this country, it made 100 rupees, and was used as follows:

1st.—To help support two Christian boys in school for one year, 54 rupees.

2nd.—Six Urdu bibles, to be given to poor Christians, 9 rupees.

3rd.—20 Urdu Testaments for free distribution among Christians and heathen, 7 rupees, 8 annas.

4th.—50 copies of Matthews Gospel in Punjab for free distribution, 6 rupees, 4 annas.

5th.—50 Question books for free distribution, 3 rupees.

6th.—Portions of the Psalms in metre in Hindustani, 1 rupee.

7th.—To buy all the wood used in building a village church and school house, 19 rupees, 4 annas.

So you see, dear children, that you can do much in helping to preach the gospel to the heathen, by your offerings and prayers.

B. G. LYTLE.

Editorial Department.

IT was fully expected that the appeal made in the January number of the MAGAZINE would result in greatly increased effort for our larger circulation. In this we have been disappointed. True, we are receiving daily a few new subscribers, but at the same time old ones are dropping out and our list remains about the same and has never yet reached *fully four thousand*. One of the interests we wish to promote this year, and for this we are willing to use every available means, is the increased circulation of the MAGAZINE. We believe so thoroughly that the lack of interest and effort on the part of many church members in the work of the church comes largely from lack of information that we are anxious the MAGAZINE should reach a larger number of people. Some of the lists are so beautifully long and so well kept that we have a desire to know how this is done, not only for our own benefit but that they may prove an example and incentive to others.

On receiving the pleasing account of "A Wedding in Asyoot," which graces a preceeding page of this number, it occurred to us that our readers might be interested in knowing something of the father of the bride. We will endeavor to give a few of the facts as related to us by several of the missionaries.

All are more or less familiar with the name of M. Weesa as mentioned in our mission reports. M. Hanna, the father of the bride, is a brother of M. Weesa. M. Hanna is of an ardent and impulsive nature and was, very naturally, one of the young "Iconoclasts" who climbed over the roof into the old Coptic church at Asyoot and destroyed all the pictures of virgins, saints, etc., and for which he and his conferes came near getting a term of years in prison. Habasha, an elder in the Asyootcongregation and foreman of all the building operations at that station, was also one of the image-breakers. M. Hanna and M. Weesa live together and work together in everything, business operations, charities and all.

They helped largely to erect the building now used as a church and parsonage. They pay a good share of the pastor's salary. They built at an expense of some

$6,000 a school building, and have maintained the school in which there have been as many as 200 pupils. They turned this school, a little more than a year ago, over to the control of the missionaries, but they pay every cent of the expenses connected with it. We are informed that they are now anxious to build and maintain an industrial school on their plantation, some thirty miles from Asyoot, but have not their plan clear yet. It is thought they would put up necessary buildings and set apart perhaps two hundred acres of fine land, if some young, devoted, capable man could be found to accept the management, himself living from the proceeds, using as much of the balance as might be necessary for running the school, farm and shops, and would ask no share of the profits, not at most more than enough to pay the taxes.

It will be remembered that these brothers, after Dr. Hogg's death, begged that as Asyoot had been the scene of his labors, it might also be his resting place, and built entirely at their own expense the vault and monument, costing not less, perhaps, than four or five hundred dollars. Dr. Hogg, as the humble, faithful servant of God, went in and out before the people of Upper Egypt for many years, breaking unto them the bread of life, and when he fell asleep, they in grateful affection laid his body in the tomb of a prince.

There lies before us an account of the delightful and profitable way in which last Thanksgiving Day was spent by the good people of Rev. McCready's congregation, of Pawnee City, Nebraska. That day had been set apart for doing something towards lifting the heavy debt which was resting on them. On Sabbath preceding the pastor preached on "Giving to the Lord," and on the evening preceding a prayer meeting was held. On Thursday the ladies provided a bountiful dinner, after which all were ready for the work before them, as the event proved. Mr. P. H. Pollock had charge of the arrangements and did his work well. After short devotional exercises, voluntary subscriptions were called for and almost eight thousand dollars was raised. All joined in singing the 100th psalm and were dismissed with the benediction by the pastor.

At the recent Synodical conference held in Xenia, Dr. N. C. McDill, in speaking of United Presbyterianism said it would be a great gain if we, as a church, could have more of the "esprit du corps." Our position in the mission field seems specially calculated to develop this so far as our foreign work is concerned. If in the heat of a terrible battle a small corps was ordered to attack two of the very strongest points in the enemy's line, the moment would be watched with breathless interest. By the orderings of Providence our forces are at present concentrated in Egypt, which every one knows to be a great Mohammedan center, and in the Punjab, which is said to be more strongly Mohammedan than any other part of India. A missionary has truthfully said, "The pride, bigotry and sensuality invariably identified with Mohammedanism, makes its adherents the most disagreeable and hopeless of religionists to deal with."

The eighteenth annual report of the Women's Bible Reader's Society, of Philadelphia, Pa., is before us. The society has been and is doing a noble and useful work in relieving the wants of the destitute and at the same time carrying to them the true riches—the glorious gospel of him who, though he was rich, yet for our sakes became poor that we through his poverty might be made rich. We note that the late lamented Mrs. Dr. J. B. Dales, who was a faithful worker in this society, remembered it in a bequest of $500., and that Mrs. W. C Jackson is one of the largest collectors of subscriptions for the society.

As the present subscription list will by no means justify an increase in the number of pages, the committee has decided to proceed with the publication of a number of articles that have been sent in by presbyterial and congregational societies, cutting these as may seem necessary to accommodate them to the limited space. It has been thought better to do this than to let them lie longer.

A successful canvasser for a Women's Missionary Magazine says, "I fined all the old subscribers five cents a month for the time they were in arrears. This was certainly "heroic treatment" but it resulted in prompt renewals.

We extend our hearty congratulations to the Evangelical Repository in its new dress of form, type, cover, etc. "All things new" but the dear old name. The garrets and shelves of many of the homes of the church can tell how long this Magazine has been a welcome and honored guest. This initial number is well executed and varied in its subjects, and gives bright promise for the future and we make record of the favorable mention the former editor, Dr. A. G. Wallace, from time to time made of the WOMEN'S MISSIONARY MAGAZINE, at a time when *all things were new* and untried in its history, and words of commendation and encouragement were very much needed and appreciated by the publishing committee. "As we pass this way but once," why not provoke each other to love and good works, and each in our place do what we can for the extension and up-building of the kingdom of our Lord and Saviour Jesus Christ.

LOOK at your tabs. They will show *to* what month your subscription extends. Thus if the first number of your present subscription *began* with Jan. 1888, you are credited *to*, not *through*, Jan. 1889. If you wish to renew, and we hope you do, let it be done promptly. That is, *fully one month before* your time expires. This will save your committee the trouble and expense of erasing your name and paying the printers for setting it up again, and may also save you the trouble of having to write for missing numbers and the annoyance of not getting them on time. Don't forget this, as it means something to you and a great deal to the committee, when so many names are to be handled. The method which has been adopted of discontinuing the MAGAZINE as soon as the time expires, unless renewed, makes *promptness* on your *doubly* necessary.

We fully endorse the following from "Womans' Work for Woman" and join in asking deliverance from all such scheme for collecting money. Our own church is flooded with the same irregular way of begging. "Correspondents in Pittsburg, who have received circulars appealing for money on the progressive plan, to send out a lady to the foreign field—lady's name and field not being given'—ask to be defended from such a system of collecting. It should be thoroughly understood throughout our membership that none of our Boards sanction such methods. We have a regular treasury and regular officers appointed to have charge of funds, whose accounts are regularly audited, and there is no fantastic scheme for getting money which compares, in value or permnent usefulness, with that of regular and a straightforward giving in the regular channels."

A lady of a sister church writes: "I do so love Egypt, and your branch of the church of Christ is most fortunate in having selected one of the old Bible-lands as its field. A few years ago I visited the missions there and have longed ever since to know more about them. It has only just come to my knowledge that you published such a magazine, and I am very glad to include it among the magazines of our own church, "Woman's Work for Woman," &c. There is something especially fascinating about that land even in its degradation. Blessings on the noble women who are doing such a blessed work among our oppressed sisters. Enclosed find my mite which is bringing me so much in return." I. H. N.

Doubtless our readers with pleasure noticed the Question Drawer opened in the January number under the direction of Miss E. W. Pollock, Erie, Pa., which is designed for a full and free discussion of plans and methods of work. Our columns have always been open to inquiry and suggestion, but now that there is a special department, in the future as in the past, we shall be glad to the extent of our space and ability to give place to the questions and help in answering them. We ask for this department special help and effort, as the editor undertakes the work with enthusism and the full determination that it shall not prove a *failure*.

Rev. J. K. Montgomery, in a very pleasant traveling acquaintance with Cardinal Gibbons, inquired as to the progress his church was making in this country. The Cardinal replied that there was very good progress in the West but rather slow in the East, because so many of the children are taught the Shorter catechism.

Woman's Auxiliary Board, Etc.

THE WOMEN'S BOARD.

Societies are hereby reminded of the request of our Women's Board that they close their year with March and remit to their presbyterial treasurer promptly that all monies may be forwarded to Miss E. J. Sloan before her books are closed, which will be on the 15th of April. All received after that will be carried on next year's account.

SECRETARY'S REPORT.

The apparent discrepancy noted in Miss Sloan's report in January Magazine is only an illustration of the facts which resulted in a quota soliloquy on the part of the Secretary.

After the report was in the hands of the Magazine committee, the board's objections to receiving "quota" money necessitated a change in the total receipts, hence Miss Sloan's correction which seems to refer to October figures.

Receipts for December were $2,417.40 At almost every meeting money is reported for a new church building or some special object not recommended by this or any other Board.

While it is pleasant to see the donors' good will thus shown in sending their contributions through the Women's Board, it would be more satisfactory to receive money for regular work alone and which is mentioned in the annual report of the corresponding secretaries.

All special gifts should go as such to the object designated, for, not having been solicited by any of the Boards, they cannot be credited by them.

The older Boards have had much experience in this line, and societies would do well to follow their advice before responding so liberally to all sorts of private appeals.

When talking over the money question do not forget the Treasurer's request,—that thankofferings of individual societies be sent through Presbyterial treasurers.

Mrs. Herron stated that at present $65 was the amount of contributions received for Dr. Gordon's monument.

An interesting report was heard from Miss Mason, recently appointed bible reader at Knoxville, Tenn.

Statistical blanks will soon be considered. It might be well for all concerned to arrange their earthly affairs so that speedy returns will be the fashion this year. MARGARET M. SHAW.

January 8, 1889.

RECEIPTS FOR DECEMBER, 1888.

[When not otherwise specified, the money is from the W. M. S. of place named.]

Foreign.—Roney's Point, W. Va., $10; Unity, Pa., 20.40; Bethel, All'y Co., 8.60; Waterford, Pa., 16.50, M. Band, Waterford, 2.80; Struthers, O., 12; Southern, Ills. Pres. 12; Beulah, N. Y., 35; York, N. Y., (for debt,) 10; Mt. Jackson, Pa., 10; Oak Grove, Beaver Valley, Pres. 28.50; Neshannock, Pa., 10.50; Beaver Falls, Pa., 5; Darlington, Pa., 11; Rocky Springs Pa., 10; Mrs. Mary Kelso, Rocky Springs Cong. 10; Loudonderry, O., 10; Richland, Ind., 17.25; Shiloh, Ind., 12.17; 1st Ohio Pres., 10; Mexico, Pa., 24; North Page, Iowa., 14.50; "The Gleaners," M. B. West, Bellevue, Pa., 21; "Busy Bees," West Bellevue, 7.

Salaries.—Miss M. Strang, Southern Ills. Pres., $87; Miss Hogg, 2nd Ch. Allegheny, 25; Miss Campbell, Monmouth Pres., 72.50; Miss McCahon, Chartiers Pres., 67; Miss C. E. Wilson, Des Moines Pres., 10; Keokuk Pres., 202; Miss J. L. White, Beaver Valley Pres., 350; Miss Given, Indiana Pres., 12; Miss Thompson, Muskingum Pres., 25; 1st Ohio Pres., 110; Miss Smith, Garnett Pres., 5.

Miscellaneous.—Y. L. M. S. 1st Washington, Ia., for education of little girl in Sialkot, India, $20; Unity, Ia., Training school, India, 5; from same for Training school, Egypt, 4.65; "First M. B." Madison, Ind., for Miss Mary Frazer, 2; Y. L. M. S. Olathe, Kan., Teacher at Zagazig, Egypt, 25.50; 1st Ohio Pres., for freed slave girls in Miss Thompson's school, 13; "A Friend of Missions and reader of the Magazine." Detroit, for Miss Thompson's school, Egypt, 10.

Women's Hospital, India.—2nd Pittsburg, $50; Southern Ills. Pres., 7; Keokuk Pres., 3; Mrs. Seth F. Stewart, Des Moines, Ia., 25; Hanover, Pa., 18; Oregon Pres., 37; "A Friend," 4th Ch. Allegheny, 10; 3rd Ch. Cong. Pittsburgh, 30; Erie, Pa., 20, Neshannock, Pa., 10;

Beaver Falls, Pa., 10.10; Miss Lizzie Eaton, Beaver Falls, 1; "Two boys," C. A. and F. D. F., Beaver Falls, 2.58; "Willing Workers," Shiloh, Ind., 8; "Cheerful Workers," Indianapolis, Ind., 2; 1st Ohio Pres., 5; Tarkio, Mo., 11.

Home.—Mt. Pleasant, Pa., 12; McKeesport, Pa., (special work,) $20; New Lisbon, O., 8: Southern Ills. Pres., 7.29; Living Lake, Ia., 20; "Willing Workers," Living Lake, 6; Sugar Creek, O., 20.05; M. Band, Summerset, Ia., 10.33; Oak Grove, Pa., (special work) 8; Oak Grove, 9; Beaver Falls, Pa., 5; 1st New Castle, Pa., 14; Center Beaver Valley Pres., 20; Wurtemburgh, Pa., 8; Mrs. Mary Kelso, Washington, Pa., 5; Spring Hill, Ind., 20; Shiloh, Ind, 11.15; Caledonia, Ind., 5, Carmel, Ind., 10.55; 1st Ohio Pres., 2; York, Mo., 25; Tarkio, Mo., 10; College Springs, Ia., 10.

Warm Springs Indian Mission.—Unity, Pa, $10; Loudonderry, O., 10; M. Band, Monroe, Ia., 4.07; Neshannock, Pa., 11; Rocky Springs, 10; 1st Ohio Pres., 5; Atlantic, Ia, 6.25.

Freedmen's.—6th Pittsburg, $25; Parnassus, Pa., 3, Greenville, Pa., (for Norfolk) 10; Southern, Ills, Pres., 5; Madison, Ind., 5; Service, Ia, (for Bluestone) 5; Bethel, Beaver Valley Pres., 6; Darlington, Pa., 11; Mrs. Mary Kelso, Pa., 5; 1st Ohio Pres., 20; College Springs, Ia., 10; Big Springs, Pa., 10; "A Friend of missions and reader of the Magazine," (for Bluestone) 5; and (Prairie Bluff) 5.

Bible Reader, Knoxville—2nd Pittsburgh, $50; Braddock, Pa., 10.

Christmas Treat for Sabbath School.—2nd Church Sabbath School Pittsburg, for Knoxville, $17.69; Societies 1st Pittsburgh for Knoxville, 5; from same for Norfolk, 2.50; Mission Band, 2nd Pittsburg, for Miss Aiken's class, Knoxville College, 11.46; 6th Pittsburgh, for sewing school at Norfolk, 4.25.

L. G. Home, Knoxville.—"Helpers" Band, Gerlaw, Ills., 3; Tingley, Ia., 5; Mt Jackson, Pa., 8.

Church Extension and Parsonage Fund.—2nd Pittsburgh, $25; Braddock, 10; Parnassus, 3; Des Moines, 9: Bethel, Beaver Valley Pres., 6; 1st Ohio Pres., 21.25; Aledo, Ills., 10.

Ministerial Relief.—Parnassus, $1; Southern Ills Pres., 5; Monroe, Ia., 13.12; 1st Ohio Pres., 12; North Page, Ia, 10; York, Mo., 15.

Orphans' Home and Hospital, Allegheny—Jefferson, Monongahela Pres., 10; Oak Grove, Ills., 3; Low Point, Ills., 5; Uniontown, O., 5; Neshannock, Pa., 5, Y. L. M. S. Beaver Falls, 18; Rocky Springs, 21.25.

Day Nursery, Allegheny.—3rd Pittsburgh, 10.

Rules of Order, from Sale of.—Miss M. M. Shaw, $4.10; also fines of W. A. Board, 1.40.

Waitsburgh Academy Endowment Fund.—Oregon Pres., 10.

E. J. SLOAN, Treas.,

PROGRAM FOR MONTHLY MISSIONARY MEETING.

1st—Psalm 119, 25-30.

2nd—Prayer.

3rd—Psalm 116, L. M. 9-11.

4th—Bible Reading—Servants of God—Introduction, Rom 1-1, Acts. 27-23. 1st Cor 7, 22-23. Only two masters.—Which am I serving? Matt 6.24, Rom. 6. 17-18. How should we serve the Lord: 1st Chron. 28:9, Deut. 10:12. Luke 1: 74-75, Daniel 6:20. 2nd Tim. 1:13, Heb. 12:28, Acts. 20-19, Luke 19-13, Matt 24: 46-47. The Reward. Matt 15-21.

5th—Psalm 100.

6th.—Prayer.

7th—Reading minutes and roll call.

8th.—Essay—Choice of companions by young person from Mission Band, Prov. 13-20. Voluntary remarks on the above.

9.—Miscellaneous business.

10.—Adjourn with singing closing verses of 143rd Psalm.

MRS. REV J. H. WRIGHT,
MRS. J. B. CARRUTHERS,
MRS. JOHN MCGAREY.

First Church, Xenia, O.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, care Mrs. W. C. Hutchison, Xenia, Ohio.

In the January number we made a small beginning in this department, which we hope will grow both in size and interest. This it cannot do unless it is properly fed, which must be provided by the readers of this magazine. We have received a little encouragement for which we are truly thankful.

All questions will be published as soon as received. If after two months they have failed to elicit an answer they will be

republished, then if not answered they will be dropped. If any one has a fact of their own or borrowed from another, that will be of general interest and benefit, or if any one has a suggestion they wish to make public for the advantage of others, and will send the same to the editor of the "Question Drawer" we will (as soon as the material on hand warrants it,) add a "Suggestion Corner," to this department, which we hope will greatly assist the Magazine in doing its work as an educator.—Ed.]

QUES. What method and what time will be the best for collecting the thank offering to be presented at the General Missionary Society next May?

QUES. Will not the giving annually of a thank offering be looked upon in time as a formal duty, which is expected of us, rather than the offering of a heart full of gratitude to God for all his blessings?

QUES. In view of the facts that there are so many young men willing to go to the foreign field, and that their help is so much needed, are we (the women of the church) doing all we can to send these young men to the work God is calling them to do?

Why should we preach the gospel to the heathen at home and abroad?

ANS. 1. Because the command: "Go ye into all the world and preach the gospel to every creature," was almost the last utterance upon the lips of the Saviour before his ascension. The church exists as a great missionary institution, and every argument urged against foreign mission effort would equally prove the propriety of closing every church building and disbanding every Sabbath School in the land.

2. Because of the infinite need of the heathen. Revelation gives no limit of any method of salvation for them aside from the knowledge of Christ and faith in Him. The strongest advocate of "second probation" for those who have not heard of Jesus in this life, can only state it as a hypothesis founded on his hopes, not as a scriptural belief. All the sadness and sinfulness of the life of the heathen in the present, and all the gloom which shrouds their future, furnish the strongest arguments for putting forth every energy to shed upon their darkened souls the light of the gospel.

ANS. To the question "What is the most successful way to reach and win the confidence of the unconverted." There is no patent way so far as methods are concerned of either winning or holding the confidence of the unconverted. Each individual must be himself, and moved by the proper spirit, act according to his own best judgment. Love is the key to every heart. We must be fired with love for souls from the God of love to be most successful in reaching the immortal part of the human.

The more closely we dwell and the more intimately we associate with him whom "the common people heard gladly," the more will our sympathies go out toward those he came to seek and to save. Were we constantly possessed of the joys of God's salvation, we might with confidence say with the psalmist when he prayed for restoration, "I will teach transgressors thy way and sinners *shall be* converted unto thee."

When we so live that beholders "take knowledge of us that we have been with Jesus;" when they see that we are honestly and joyfully walking with Christ, and are possessed of his Spirit, because our feet seek his footprints, we will both win and hold the confidence of either converted or unconverted. Methods will not then be a very serious question. The full heart will find a way to influence the needy and perishing.

[We have not received an answer to the first question given last month, but we would refer all who are interested in Boys' Bands to the article in the December number entitled "The Boy's Side of the Question."—Ed.]

HINTS FOR PRESBYTERIAL AND MONTHLY MISSIONARY MEETINGS.

(The following article we clip from "Women's Home Missions" taking the liberty to make such changes in names as will better indicate our work.-Ed.)

First. Get the latest annual report of the Woman's General Missionary Society and study the constitution and the different departments of work. All will acknowledge that the efficiency of any cause depends upon a correct understand-

ing of its methods, condition and needs. You will then know how to proceed in making plans for future work. and will also learn how your funds are disposed of by the different Boards of the Society.

Second: Make haste in the beginning. Do not, after devotional exercises, devote much time to *formal* courtesies. Elaborate and "beautiful" addresses of welcome and replies have long, long been the custom. Too large a portion of the fresh early hours of the meeting are absorbed by these formalities and though enjoyed, it is always at the expense of important business, which waits during our general preliminary smiling around, some of it to the last hurried minutes or to be even postponed altogether.

In view of pressure of business, brevity of time, and burden of entertainment to the hospitable people inviting the meeting, we think an address of welcome we once heard to be a model. An aged lady, long eminent for good works and efficiency, said, "Ladies of the Convention, I don't know why I was selected to welcome you for I never made a speech in my life, but I stand here to assure you that everybody in M— is glad you have come. We are going to make you just as comfortable as we can, and make you love us, if we can, with a view to your coming again. We are so selfish as to expect a great deal of profit from your visit. You will teach us how to work with despatch, for so far we are rather slow. You will also open our eyes and warm our hearts with what we shall learn of your great cause." Then, thanking the visitors for coming, she sat down.

Courtesies there should be, but a half hour should cover them all. In this the children of the world are wiser than the children of light. The prima donna's bow expresses in a moment a world of courtesy and the responsive applause of the audience a brief ending, with immediate entrance upon the subject matter. Addresses relating to the cause should be deferred until mass meetings at evening. The President's and Corresponding Secretary's addresses, which relate strictly to the work, are appropriate at a convenient time, usually prior to entering upon business.

Third. Reports are heard and disposed of, and other matters important to the work will receive attention.

Fourth. Have a placard printed, "WOMEN'S MISSIONARY MAGAZINE, 60 CENTS," in letters large enough to be legible all over the church. Put this up in a prominent place over a table, and in the beginning of the meeting have a committee who shall sit at this table to receive subscribers' names. Appoint on the program a half hour for the MAGAZINE, and have some wide awake woman present its interests to the audience. (The office will furnish papers as samples for such meetings.) And first let her show that it gives current information of the condition of the field and the conduct of the work at home. Second let her show how, for these reasons, it is vital to the success of the society, and third, let her insist upon each auxiliary appointing an agent who shall *watch* and *work* to keep up the interest of the MAGAZINE.

Other themes and plans will doubtless be suggested. Do not forget to have your program well prepared, then to *make haste in the beginning*, repressing all irrelevant remarks, discussions, speech making, and whatever interferes with the important business for which alone you have met. Otherwise you will at the end lament that the meeting is past, the opportunity is gone and little is accomplished. Conventions are expensive and the wise will make them pay in solid business, which is the surest inspiration to earnest, inquiring women.

Finally: Recommend every auxiliary to have Rules of Order which means simply a common sense way of getting a company of talkers through business in time and to purpose.—*Selected.*

SOCIETY MEETINGS.

The W. M. S. of Beaver Valley Presbytery met in Darlington, September 20, 1888. Devotional exercises were conducted by the President, Mrs. W. B. Barr. In the absence of the Recording Secretary, Mrs. W. N. Aiken was appointed Secretary pro tem. The address of welcome was given by Miss Lizzie McClain; response by Mrs. S. A. Long. The address of the President on the relation of the "Liquor Traffic to Christian Missions," was deeply interesting. The report of the committee on organization was presented by Mrs. S. A. Long, (two new societies have been organized since the report was presented.)

Miss Emma Anderson, of the India Mission, being present, was called on and gave an account of the work among the women of India, making special mention of Rahmati, the native girl supported by the women of Camp Run congregation. Rahmati is being trained for a nurse, under Dr. Maria White's instruction. Miss Anderson also gave a

very encouraging report of the work carried on by our Presbyterial Missionary, Miss J. L. White.

The afternoon session was opened with a praise service conducted by Mrs. R. J. Blevens. A beautiful boquet of flowers, tied with white ribbon, was presented to the society by Miss Belle Braham, with he following greeting: "To the Woman's Missionary Society of Beaver Valley Presbytery, from the Woman's Christian Temperance Union of Lawrence county, Pennsylvania, in convention assembled, at Enon Valley. Greeting:—Gal. 1, 3 and 4.

Mrs. J. J. Sharp read a paper on the subject of "Christian Giving," which was followed by a discussion. Report of the G. W. M. S. was given by Mrs. L. E. Frazer. Miss Annie Arbuthnot gave a beautiful recitation, entitled "The Children's Crusade." A paper on "The Debt we owe Egypt" was read by Mrs. Aiken.

The following committee was appointed to revise the constitution: Mrs. L. E. Frazer, Mrs. A. B. Telford, Miss M. C. Harper.

A letter was read from Miss Josephine L. White, of Gujranwala, India. "How to interest the young people in mission work" was the subject of an animated discussion. The President recommended the use of "McKirahan's Manual for Mission Bands" as helpful in this work. Mrs. W. N. Aiken, of New Castle, was elected delegate to the next meeting of the G. W. M. S., and Mrs. S. A. Long, alternate.

An excellent address was delivered in the evening by Miss Anderson, on the "Mission Work in India." A vote of thanks was tendered her for her address, and to the Darlington society for its generous hospitality. After the benediction by Rev. H. Sturgeon, the society adjourned to meet in New Brighton, April, 1889.

"MRS. S. E. MCCLEARY, Pres.,
"MRS. BLANCHE FULLERTON, Sec'y."

We regret exceedingly that the monthly statement of the Board of Foreign Missions reached us too late for this issue. Receipts from all sources to January 1st, $7,340.60. The Sabbath School of Chase City, Va., sent $30.15 to be sent to the Christian Training Institute in Egypt or India. "Freely these children have received, and freely they have given."

The semi-annual meeting of the Woman's Missionary Society of Monmouth Presbytery met at Elmira, Illinois, October 25, 1888, at 2 o'clock P. M. The meeting was opened with devotional exercises. Proceeded to organize the meeting. After roll call a short address of welcome by Miss Lotta Patterson, welcoming the convention to Elmira, responded to by the President, Miss Logue.

Mrs. Allison, through Mrs. McMillan, made a report of the General Missionary Convention, at Washington, Pennsylvania. A paper was read, also, from the same convention by Miss Anna Sample. Both papers were approved and accepted. Measures were taken to write to societies that were delinquent in their quota to the delegate's fund. Mrs. Dr. McMichael was appointed Corresponding Secretary in place of Mrs. Millen, who was ill.

A paper by Mrs. Dr. Hanna was read, subject "The Missionary Work in Egypt." A paper was read by Miss E. Wishart on the conference held in London, last summer. Miss Gordon, a missionary from India, was then introduced, who gave an interesting and instructive talk.

Evening meeting, 7 o'clock, Mrs. McMichael acting as chairman. A short praise and prayer service. Miss Logue then spoke on "Woman's Work for Christ." A collection was taken up amounting to $13.66. Dismissed with prayer by Rev. Ross, of Elmira.

Morning session, 10 o'clock, October 26. Opened with devotional exercises. Bible reading conducted by Mrs. McMichael. A letter was read by Miss Nettie Nesbit, from Miss Campbell, our missionary to India.

Miscellaneous business. Mrs. Thompson, of the Second church, Monmouth, was elected delegate to the Missionary Convention, at Argyle, New York. Mrs. Buchanan, as alternate.

The next was a conference, "The Master Calls," answered by Mrs. McMillan. "For What He Calls," answered by Mrs. Hugh Thompson. "The Reward," answered by Miss E. P. Phelps.

Resolutions adopted: *Resolved*, That we tender to Miss Gordon our sincere thanks for her very interesting missionary talk. We would express our appreciation of her faithful, efficient work for the Master and our pleasure in having her with us at this meeting.

Resolved. That we express our appreciation of the manner in which our worthy President has conducted this meeting.

Resolved, That we most heartily thank the pastor of the congregation and his good people for their kind reception of us and general hospitality extended to us during our stay with them.

MRS. DR. HANNA,
MRS. M. MCMICHAEL, } Com.

Dismissed with prayer by Rev. Ross.

Minutes of the meeting of the Woman's Missionary Association of Los Angeles Presbytery, California, which met at Pasadena, November 13, 1888, at 3 o'clock P. M.:

The devotional exercises were conducted by Mrs. Wallace, of Los Angeles, after which the roll was called, the delegates responding with scripture verses. The address of welcome was given by Mrs. Mina Kelso, and responded to by the President of the Society, Mrs. Crabbe, of Los Angeles.

After singing one verse of Psalm 103, a paper was read by Mrs. Anderson, of Santa Ana, on "Our Work." A prayer was offered and was followed by a Bible reading on "Consecration," conducted by Mrs. Robb, of Pasadena.

After singing and prayer the meeting adjourned to meet at 9 A. M. Wednesday.

Wednesday morning—The meeting was opened with devotional exercises conducted by Mrs. Kelso, of Pasadena. After the roll was called a paper was read by Mrs. Nevin, on "Work Among the Chinese." Mrs. Jamison, of Wildomar, read a paper, entitled "What Woman has Received from Christ, and what Woman Owes to Christ." After a few minutes of silent prayer, that we all might be more consecrated workers, Rev. Mr. Jamison responded to a request for some remarks with an encouraging address.

The constitution furnished by the Women's Board was adopted, with a few changes.

Good reports were presented from Pasadena, Wildomar, Santa Ana and Los Angeles societies.

A motion was made and carried that Mrs. Crabbe's address, and the paper on "Work Among the Chinese," be sent to the WOMEN'S MAGAZINE, for publication.

Mrs. Kelso asked for the prayers of the ladies for Pasadena congregation, in its efforts to secure a church building.

After prayer and singing, the meeting adjourned to meet at Los Angeles the last Wednesday in March, 1889. SECRETARY, Pro Tem.

The Woman's Presbyterial Association of College Springs Presbytery met at Tingley, Iowa, on Tuesday, Oct. 9th, at 2 o'clock p. m., and was called to order by the president, Mrs. Rev. D. C. Wilson, of Tingley. The devotional exercises were conducted by Miss Sadie Finley, of College Springs, after which a cordial greeting was extended to the Association, from the ladies of Tingley, through their representative, Mrs. Lorimer. This was followed by an excellent paper from Mrs. Rev. R. H. Barnes, of New York, in answer to the questions "What is the object of our missionary Societies? Do they accomplish it?" Mrs. Rankin, of Atlantic

read a carefully prepared paper on the topic, "Does the New Testament enjoin any specific amount of our income to be given to the Lord's cause?" A letter from Miss Euphemia Gordon was read, expressing her thanks to the ladies of the Presbytery for having pledged one half her support, when she would return to India as a medical missionary. $265 were already pledged for her support and several societies have not yet reported. The Corresponding Secretary was instructed to correspond with other Presbyteries, in regard to uniting with College Springs Presbytery in the support of Miss Gordon.

At 7:30 in the evening, the devotional exercises were led by Mrs. Rev. Tedford of Mt. Ayr, after which the children's band of Tingley, under the direction of their efficient leader, Mrs. Averell, gave an exercise which was recognized by all as one of the most interesting features of the occasion. The annual address was then given by Rev. L. N. Lafferty, of Creston. In this he showed: The need of Mission Work, the need of body, soul and pocket being consecrated to God, as God expects to save the world through human agency. He gave a review of the Nineteenth century, closing with the thought that the review ought to inspire us with greatly renewed energy. We are living on the very threshold of the day when all nations shall hear the joyful sound. Our encouragement is, "Be strong therefore and let not your hands be weak, for your work shall be rewarded." By a hearty vote of thanks to Rev. Lafferty, the members of the association expressed their appreciation of his excellent address. The Question Box was opened, and questions answered. The session was closed with prayer by Rev. Lafferty.

On Wednesday morning at 9 o'clock, the session was opened with prayer, followed by a Bible reading on "Sabbath observance," conducted by Mrs. Laughead, of Mt. Ayr. Twenty delegates answered at roll call. Mrs. Rev. W. P McNary, of Tarkio, opened the discussion upon the question, "What means can be most successfully used to interest all the ladies of your congregations in missionary work?" This paper, which was interesting and contained many helpful thoughts, was followed by a discussion, in which a number of others participated. The following questions were then discussed: "The work—How it is progressing?" by Mrs. Rev. N. H. Brown, of Coin; "The Workers—Who are they?" by Miss Josie Crooks, of North Page; The Machinery—Is it well used?" by Mrs. J. V. Pringle, of Clarinda; "The Reward—Who shall receive it?" by Miss Maggie Scott, of Coin. These papers were well received and enjoyed by the audience. The report of Mrs. Rev. D. G. Wilson, delegate to the last Woman's General Missionary meeting, was listened to with close attention by all present. Encouraging reports from the societies in the Presbytery were given. These showed an increase of four societies and several mission bands during the past year. The following officers were elected for the ensuing year: President Mrs. Rev. R. H. Barnes; First Vice President, Miss Sadie Finley; Second Vice President, Mrs. Rev. Wm. Brown; Recording Secretary, Lizzie W. Johnson; Corresponding Secretary, Mrs. Rev. N. H. Brown; Treasurer, Mrs. Lucy Hester. Mrs. Rev. N. H. Brown was elected delegate to the next Woman's General Missionary meeting. The committee on resolutions reported the following, which were adopted:

Resolved 1st, That we thank God for the increased interest manifested in missionary work in our societies, and that with renewed earnestness and consecration we will give ourselves to the service of Him who has answered our prayers.

Resolved 2d, That the thanks of the association be tendered the members of the Tingley society, for their sisterly greetings and kind hospitality, the Baptist congregation, for the use of their comfortable church—the retiring officers, for their energy and efficiency—and the President for her patience and ability, manifested during the sessions of the meeting.

By a unanimous vote it was decided that the next annual meeting would be held in College Springs. The association then adjourned until 1:15 p. m. when the devotional exercises were led by Mrs. Mehaffey, of Tingley. Several items of business having been attended to, the closing hour was spent in speaking of impressions received from the meeting, interspersed with praise and prayer, and the meeting was closed with the benediction by Rev. D. C. Wilson.

SECRETARY.

Action of the Ladies' Missionary Society of Elderton, Pa., on the death of Mrs. Schrecengost.

Our society has been kindly dealt with for more than ten years. Death has passed us by.

But now one of our number has fallen, and we who remain are reminded that "the night cometh." While we mourn the death of Mrs. Schrecengost, we cherish with much pleasure recollections of her earnest, intelligent and efficient services as a member of our society, of her great faithfulness and zeal in all the work of the Church, of our pleasant and profitable intercourse with her in different relations of life, and especially when "we took sweet counsel together, and walked to the house of God in company."

Mingling our tears with theirs, yet not as those "which have no hope," we commend the bereaved husband, the motherless boy, the sorrowing parents, brothers and sisters of our departed friend and co-worker to the unfailing consolations of Him whose grace enabled her so patiently to endure the sufferings of many weary months, and at last with such calm hopefulness to enter the "Valley of the Shadow."

COM.

Resolutions of the Ladies' Missionary Society of Marshalltown, Iowa, on the death of Mrs. Helen W. Lytle.

For the first time since its organization, our society is called to mourn the loss of a member, the oldest in years, and one most highly appreciated by all, Mrs. Helen W. Lytle.

In the truest sense she was a mother in Israel. Combined with rare mental endowments and fine literary tastes, was a noble, Christ-like spirit, and her whole life was a consecration to the service of the Master and a benediction to all about her. Although not able, by reason of growing infirmity, to attend our meetings, she was ever with us in spirit, and ever stood ready to help in our work. Her hand was open as her heart was warm. We would first record our deep sense of the loss our society has sustained in the death of our departed sister and mother.

Second. We would recognize the wise hand of our Heavenly Father, who doeth all things well.

Third. We would be stimulated by the memory of her holy and useful life to a higher degree of Christian attainment, and doing what we can, expect the approval of the dear Master, "*Well done.*"

Fourth. That this action be recorded in our minutes, and a copy be furnished to the family, and also to the Women's Missionary Magazine for publication.

MRS. J. H. NEBLOCK,
MRS. WM. HARPER,
MRS. A. M. MILLER. } Com.

Marshalltown, Ia., Dec. 17, 1888.

Nov. 24, 1887, at her home in Peoria, Wyoming Co., N. Y., Mrs. Margaret Mullen, aged 58 years and 5 months.

Her illness was short and painful. Friends expected she would be taken away a victim of a disease she had suffered with for years, but the death angel came in a form altogether unexpected, and so very sudden. Thus a loving wife, a kind and tender mother, a worthy friend and neighbor, a cheerful and willing helper in every thing connected with church and missionary work, has passed away. We will no more see her pleasant smile or hear her cheerful voice. It is hushed forever. We feel that our great loss is her gain. Resolved, That those of us who remain, are admonished that we know not how soon we may be called to render an account for the talents entrusted to our use. We should seek earnestly for the gift of the Holy Spirit that we may labor more diligently in the vineyard, while it is called today, that at the last we may receive what is better than all earth can give, the commendation, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Resolved that a copy of this be sent to the Women's Missionary Society, of which she was an active member. Also a copy to be sent to her family

MISS EMILY A. FIERO,
MISS JENNIE GIVEN,
MISS K. H. GORDON. } Com.

PARK AVENUE, OMAHA, PARSONAGE, 1889.